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TERMS.

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RELIGIOUS.

[From the Missionary Paper, No. 16.]

THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.

The following discussion forms the conclusion of the Annual Report of the Prudential Committee, [of the American Board of Commissioners for Foreign Missions,] which was presented to the Board at the 21st Annual Meeting, Oct. 6, 1830, and was read in public on the evening of the next day. The Board directed that it should be printed; not only as a part of the Report, but in other ways, according to the discretion of the Committee.

Peculiar moral Characteristics of the present Times.

Every man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times, in which we live, is very peculiar. Observations of this kind have frequently been made heretofore; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited; but never before, it is believed in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvelous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth, in all its benign and holy influences. The most heterogenous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire.—The opposition to the Gospel is lively, strenuous and malignant; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of pagans. Among all the remarkable sights which men of this generation have beheld, there is nothing more wonderful, than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity, the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion.—All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that which is observed in chemical affinities. No sooner does an enemy of the truth hoist his colors, than all the enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion was seen indeed; but it was principally seen in the holy lives and self-denying labors of a few individuals, or of those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for *the conversion of the world*. They have professed a full belief, that the time is rapidly approaching, when all men will be brought under the influence of the Gospel; when nominally Christian nations will be so reformed and purified, that vice, and infidelity, and superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that, if this rising influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity.—Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them, as to threaten their peace and self-complacency, unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way it is accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the Gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased and prostituted to become the minister of sin, will find apologists in Christian communities. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims, would appear quite tolerable to not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern and compassion for any man, who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the author and finisher of his faith*.

If these views of the present state of things are correct, it is obvious, that as the power of religion shall increase, the opposition will likewise, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe: that it will ultimately prevail, we are not to doubt for a moment.

Propriety of looking at the future Condition of our Country.

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprehends the dulness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity; and the third, that religion will pervade the land, in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

The Supposition that the Church and the World are to retain the same relative Power as at present.

The first of these suppositions is the least plausible of the three; but still it is the one which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible officers in the religious and the political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendents of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendents, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the Engltsh language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all round them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that through the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale.—Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peacable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the gospel is the great remedy for human suffering, and that where the Gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number.—It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven.—But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence? (*To be Continued.*)

FOREIGN MISSIONS.

MR. ABEEL'S JOURNAL AT CANTON.

March 15, 1830.—On Saturday, Captain L. came to Canton, with the intention of taking me with him in the afternoon to Whampoa; but a long-continued shower prevented. We arose early on Sabbath morning, and reached the ship before breakfast. The Bethel flag soon waved in the breeze, and the silent invitation was seasonably answered, by an unexpectedly large number of seamen, from the two other American ships in port.

CONVERSATION WITH A CHINA-MAN.

After service, had a long conversation with a China-man, who in early life resided three years in America. He had frequently attended public worship, in christian churches; but could not have comprehended the principles of our religion, or made any inquiries on the subject. From his conversation, he appears never to have suspected that there was any thing more than a very unimportant difference between the religion of America and China. He had heard of Jesus Christ, but supposed him the *American Confucius*, and doubtless thought, that his countrymen were equally favoured in their philosopher. It was very evident, that he did not entertain a correct idea of the nature and unity of the godhead; and was ignorant of the leading principles of natural religion. I endeavored to convince him that there could be but one God, and to impart some idea of those attributes which are the most obvious and impressive, and which justify christians in worshipping an invisible Being. Other prominent truths were introduced, and the difference between the Saviour of the Christian, and the philosopher of the heathen explained."

PREACHING THE GOSPEL. A-SEE FOUND.

"*March* 21*st*.—It is deemed expedient by Dr. Morrison, that Brother Bridgman and myself should conduct all the public exercises, at least for the present. As the semi-annual period of his residence at Canton has nearly expired, and he expects soon to join his family at Macao, it will involve the necessity of dividing the labors, or infringing the regular order, which has long been sustained in this place. The first alternative has been adopted, and in compliance with the arrangement, I officiated yesterday at Canton. Among the congregation was one of the China-men, who has spent a number of years in America. His name is *A-see*. A-see is known by many; he was partially educated at Cornwall, and professed the Christian faith in New York. In an interview with him, he evinced a knowledge of "the language of Canaan;" but by whom taught, or whether connected with the power of goliness, is only known to the 'Searcher of hearts.' It is not to be suspected that his conduct is the least responsible; but it is plain that ignorance or fear enchains his energies.—The evening was spent in social worship with Dr. M. For many years this exercise has been kept up, whenever but one individual can be found to join him. Since the Dr. has been released from the English service, on the Sabbath, he has forgone the gratification of uniting with us, and employs that time in privately reading and expounding the scriptures to a few natives, whose attendance he has gained. Though but the day of small things, 'a little leaven leaveneth the whole lump.'

LE-ANG A-FA.

"*March* 26*th*.—This evening Dr M. sent for us to meet Le-ang A-fa at his house.—As is generally known, he is of the first fruits of the mission to China, and if the promise respecting the Jews be applicable to the Chinese, and the multitude composing "the lump," be individually as "holy" as "the first fruits," what a rich and glorious harvest may be expected from these "uttermost parts of the earth." Since his conversion, he has been greatly persecuted, and is daily "counted worthy to suffer shame for his name." Active in the hazardous service of his Master; he has been seized, imprisoned, spoiled of his goods, and scourged. Undaunted in his duty, his daily business is to teach and preach Jesus Christ, from house to house. He appears to possess the spirit of a martyr, and is prepared, if necessary, to meet his fate. The delight which he expressed in welcoming missionaries to his benighted country, was equally animating to us, in meeting one in whom appeared so distinctly the image of the Saviour. He read the tenth chapter of Luke in Chinese, and explained with much propriety, the sentiment of 'the harvest and laborers.'

"The interview was closed by a solemn and fervent petition, in his own language, which before rising, was translated into English, and offered by Dr. M. to "the same Lord over all." It was mentioned that all his prayers are so different from the set paraseology of the formalist, and so adapted to circumstances, that they carry the evidence of their divine origin and sincerity with them."

SUNDAY ASHORE AT WHAMPOA.

"*March* 29*th*.—Preached yesterday at Whampoa. Many of the seamen from the American ship attended. In the afternoon intended to go on shore, and converse, and distribute tracts, as opportunity offered.—Here sailors are permitted to enjoy liberty on Sabbath afternoons, and as liquor of the most maddening effects is attainable, the consequences can easily be conceived.—What a place for a temporary meeting-house and stated service. This would not only prove a check to licentious men, but it would obviate the objections to convening in a private ship which limit our numbers to those who are formally acquainted with the commander, and belong to the same nation. But *the lion* must first be driven away, and it is questionable whether one so peculiarly stubborn, can be made to stir. In conversation with the same China-man, with whom I had an interview last Sabbath, I thought I could discover a conviction, at least of the propriety of some of the essential truths of christianity which were explained. Promised to lend him a book in his own language on these subjects."

MONTHLY CONCERT IN CHINA.

"*April* 5*th*.—Met this evening for the monthly concert of prayer. With none present but ourselves, it was gratifying to know, that the voice of prayer, *if begun by us*, would not die, at least in the ears of the Lord, until thousands in other lands, swelled the petition, and rolled it almost the world around. The subject of persecution was introduced in connexion with China, and the opinion resulting from long observation was advanced, that the missionary would not probably always escape. It is supposed that the obstructive mountain is volcanic, and that before it melts down, there must be an eruption, which shall probably bury in its burning torrent, all who have ventured too near. This, however, may not be the consequence.—Some vast political explosion may discharge the wrathful fires and submerge the persecutors, while the missionary escapes and finds his way pepared.

"One fact is encouraging; when the obstructions are removed and the gospel gains access, it must have a speedy and wide circulation. There is no moral power in China to confront it. The religion of the empire is baseless. The fabric already totters. Nothing supports it, but a vast scaffold of ignorance which can withstand no shock, and when it yields, must bury the whole in one common grave."

THE STRANGER'S BURYING PLACE.

"*April* 12*th*.—Arose early on Saturday morning, and went to Whampoa. Spent part of the afternoon on French Island,

where multitudes of natives and foreigners await the morning of the resurrection. Here are the groups of strangers, occupying different places, though but a short distance apart. The two most contiguous to the present anchorage, are of a recent date, and principally consist of Americans and English. The tombs of the other are inscribed in different languages, and refer you, with a few exceptions, to the past century. The majority were cut off in the vigor of youth and very many without a moment's warning. Probably the comparative number of drowned, is without a parallel in any country; and of all this number, there are very few, if any, who had passed the morning of life. What a solemn admonition to thoughtless youth. It is surprising to see that those who fall from the ships, however expert they may be at swimming, and even accustomed to exercise in this very river, seldom arise to the surface, or are rescued from the grasp of death. Some attribute it to an under current of resistless power; but those who are in the habit of diving for pleasure, experience no difficulty in rising to the surface. Many a mound is pointed out where sleep the bodies of those who were healthy, gay, and unapprehensive of their change, the very moment before their deathful plunge. In the midst of cheerful conversation there was an abrupt pause, a sudden dash, and an awful eternity.

"Those foreigners who die at Canton, are generally interred on this island.

"During the last year, the 'King of terrors' has been peculiarly triumphant.

"Among the tombs of those long since departed, was one erected to the names of two brothers, probably connected with the Dutch East India Company, who found a common grave in this distant land, and who, 'if lovely and pleasant in their lives, in death were not divided.'

"Beside the number of strangers who have made their grave in this heathen land, many of the hills are vast repositories of the deceased natives. The sepulchres of the rich and great are distinguished by decorous tombs, while mounds of earth, with scarcely a stone, mark the bed of the humble.

CHINESE SUPERSTITIONS.

"According to the superstitious customs of the Chinese, they have just been paying their annual visit to their departed relatives—repairing their tombs, decorating the surrounding spot with coloured papers,—offering to their manes, and attending to the numerous rites which they conceive becoming in the living, and gratifying to the dead. It is their belief, that the spirit remains near the dispossessed body—that before its sepulture it is always troubled, and that when interred, it continues near its former companion. This however does not always prevent them from keeping the spirit in trouble during a number of years; for they have another absurd notion, which forbids interment until a *lucky place* is found, and it frequently proves the case that the body is not so lucky as to be buried at all.

"After paying all due respect to the dead, they turn with more gratification to what they conceive the attentions they owe to the living. A feast is spread, and a scene of revelry ensues."

CLOSING EXERCISES IN THE ROMAN.

"*April 25th.*—Last Sabbath we closed our exercises in the Roman. Before service, notice was given that it was the last opportunity of attending public worship on board.—The congregation was quite large, and the occasion, one of more than ordinary solemnity. In the afternoon, made my last visit in the forecastle, and addressed those present—many of whom seldom attended our cabin service—with a reference to the next probable meeting at the bar of God. The scene has closed. Our relation is dissolved. What has been done is already sealed, for the examination of the judgment. What opportunities of imparting or receiving instruction have been neglected, no mortal nor angelic power can recall. Whether the word has been a savor of life unto life to any, or of death unto death to all, must be left for the disclosures of that day of trial. May it then be found, that such as appear serious are sincere christians, and that even the ungodly have not heard in vain.

"On inquiry, I found that the other ship was not supplied with tracts, and prepared a bundle to be distributed, and read on the passage."

THE INQUIRING CHINA-MAN.

"According to promise, I brought a tract with me for the perusal of the China-man.—The next day he returned it, with the remark, that he could make nothing of it—*that Confucius was scarcely mentioned in it.* It was so entirely opposite to all preconceived opinions, that it appeared to him and others who read it, little else than unintelligible mysticism. A long time was spent in conversation with him, and the tract again taken, for another examination. With the little reinforcement of knowledge received, I hope he will be better prepared for a more successful encounter. He professes a disposition to receive instruction, and as yet, none to cavil—but his heathen sentiments are like the prejudices of the disciples, and will require the same power to destroy them. May his subsequent life be like theirs."

[From the Philadelphian.]

DR ELY'S SABBATH SCHOOL AGENCY.

At Albany the Hon. Stephen Van Rensselaer called on me at the Eagle Tavern, and while he was there a little girl entered, and said, "Please to accept my donation, sir; it is but a little; it's only a quarter of a dollar; but I am a Sunday School scholar; and it's all I've got." The good "Patroon's" eyes filled with tears at the benevolence of the child, and his check for one hundred dollars with her twenty-five cent piece, went into your funds at the same moment. Verily, it is more blessed to give than to receive: and I am heartily glad that a few rich men in our country know it from their own happy experience. The greater part of professing Christians I fear have yet to learn the practical lesson that they are stewards of God's bounties; that their money is no more their own than their souls and their bodies;—that they are bought with a price; and therefore, must glorify God with their houses, lands, money, reputation, and influence, no less than with their orthodox faith, and public profession of Christianity.—I have met with a favorable reception, wherever I have been: and poor Christians have commonly a commendable share of liberality; but to obtain money from the multitudes of close-fisted covetous Christian professors, is like drawing their eye-teeth. Many, many alas! if they cannot be received to heaven without first serving God with their wealth, in a rational and benevolent way, will resemble the young ruler, who was sad at the Saviour's discourse, and went away grieved, because he had great possessions.

Philadelphia, Oct. 20th, 1830.

Last night I returned home, having completed two months of my volunteer agency; during which I have visited two Congregational Churches, three Baptist churches,—eighteen Presbyterian churches, and eighteen Reformed Dutch churches. During my absence from home I have delivered FIFTY ONE SERMONS—and received in donations for the A. S. S. Union, *Two thousand one hundred and eighty one dollars and* 49 1-4 *cents;* which sum includes 5 dollars obtained for two gold rings; and 2 dollars for a key and seal, before reported to you.

In closing my report, it gives me pleasure to state, that I have advocated the cause of Sabbath Schools from the pulpit, and have exhibited your benevolent designs and operations, as publicly as possible; but I have not made one personal application for assistance to your funds. It has been left to the good feelings, the judgment and the conscience of those who have heard me, to decide whether they should contribute through your means to diffuse the benefits of Sunday Schools, or not. This remark I am induced to make because some editors of country newspapers have thought fit to caution "women and children against being robbed of their money by such agents as" myself. The donations I have received were made publicly, in the churches, and with most evident tokens of good will.—Besides, it is a slanderous aspersion upon the community to allege, that the people of these free, happy, and well informed states are prone to be wheedled out of their money by deceitful pleas of benevolence. Men, women, and children, all love their money too well to part with it on idle pretences; but when they are satisfied that it is both a duty and a pleasure to bestow their funds for the promotion of human improvement and happiness, who shall forbid them! Or who shall be applauded for stigmatizing them as dupes?—May we not freely do what we please with our own property? Must the liberal ask the consent of the illiberal to do good with their money?

So far were the places which I visited from feeling themselves oppressed, that they gave a good account of our enterprise to their neighbors; and I was earnestly invited to preach in many congregations which want of time compelled me to neglect.

My expenses for supplying my pulpit during my agency, and for other necessary things have amounted to $166 96. This sum I give to the Union; wishing that $30 of it may enrol the name of my deceased father, the REV. ZEBULON ELY, of Lebanon, Connecticut, on the list of Life Members, marked with a star: while $30 for each are to confer the like honor on my departed son EZRA STILES ELY, Junr., on my departed son EZRA S. DUFFIELD ELY; and on my daughter MARY ANN ELY, who, at the age of nearly three years, was taken from earth by flames of fire. There will remain $47 90, to constitute my wife, MRS. MARY ANN ELY, a Life Member.

When I shall be able to commence the service of four months yet due to your important Union, it is immpossible for me now to determine.

Yours respectfully,

E. S. ELY.

CHRISTIAN PRINCIPLES IN POLITICAL AFFAIRS.

Extract from President Wayland's essay, occasioned by the deaths of Jefferson and Adams, and published in the American Baptist Magazine of 1826.

"Permit me to remark, that unless I have utterly misjudged, a laxity of sentiment is liable to prevail to a most alarming degree upon this very important subject. It seems now almost taken for granted, that a man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. For swearing at the outset allegiance to conscience and to common sense, he must obey his political leader, let him command what he will, and applaud or decry a citizan in office, or a candidate for office, not on account of his merits or demerits, but because he is or is not numbered with the adherents to a particular name. And what is worse than all, I fear that there are not wanting professors of the religion of Jesus Christ, to whom these remarks do in simple truth apply.

Now, whether a Christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience, and to the providence of God, and may be innocent, or praise-worthy, or wrong, according to the circumstances of the particular case. But this question decided, we beg leave to say, that a Christian has no right, any where, or under any circumstances, to be any thing else than a Christian.—He must ask about a political as well as any other act, the question, Is it right or wrong!—and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus as any where else. To prefer our own interests, or the interests of party to those of our country, is treason against that country, and sin against God.—And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There*, is no shuffling."—Whosoever denieth me before men, him will I deny before my Father which is in Heaven."

PARTY SPIRIT.

"Party Spirit prostrates every thing which is venerable and sacred within the sphere of its commotion. It directs the attention of the people from their own common interest to the means of gaining ends to which prejudice and passion may direct them; and the attention of the government from public good to the means of its own political existence. It renders a wise and comprehensive policy impossible; for party spirit has no magnanimity, no conscience, no consistency, to withhold it from resisting as readily what is wise as what is unwise, and its victories are too transient to admit of prospective wisdom. It is eminently hostile to the laws which watch over the morals of the nation; for who will execute them when partizans on both sides fear that they may feel the consequence of fidelity, at the very next election! Too often from the nearly balanced state of parties, the most worthless portion of the community actually hold the sway in elections, even in a state of society comparatively virtuous—occasioning impunity in the violation of law, and clothing with political consequence and too often surrounding with adulation, men whom our fathers would have expelled from good society, and sent to the workhouse or the pillory. It tends to destroy in society all distinction of talent, and learning, and moral character, as qualifications for office, while it reconciles the people, upon the plea of necessity, to such preposterous sacrifices of conscience and common sense as they would not consent to unstimulated by madness. Indeed, in all but the name, it rears beneath the forms of freedom a real and most terrific despotism. For every party has a soul,—some master spirit, who, without a crown and sceptre, governs with absolute sway. He is surrounded by a nobility, each of whom is commissioned to govern the public opinion within his sphere, and bring his retainers to the polls, to subserve in simplicity the interests of the King and the aristocracy. It needs only to kindle the watch fire, and every clansman is at his post; and argument might as well avail against bullets in the day of battle, as in these determined contests of parties. There is no remedy for this state of things, but that intelligence which qualifies the people to understand their rights, interests and duties; and that calmness of feeling to which the public mind, undisturbed by partizan efforts, will not fail to come—and that deep conviction of the importance of moral purity, which shall turn the expectations of the people, from party men and party measures, to the application of moral power, by the institutions of religion, and the interposition of the Holy Spirit.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 24, 1830.

THE TEST.

A time of religious coldness developes the true character of sinners and tries the firmness of christians. At such a time the impenitent run head long without restraint into the follies and sinful pleasures of the world. No forebodings of the wrath to come, no upbraidings of conscience, no secret and heart-felt convictions of guilt damp their spirits and check their downard course. Unmindful alike of the voice of mercy and of warning, they madly rush on in the career of sin to the gates of destruction. They act themselves out. They show the natural bent of the human heart. But how dreadful is their condition! Of them God seems to have said as he did of Ephraim, "they are joined to their idols, let them alone." In this state one after another, they drop into the grave. They go where hope shall never reach them.

A time of coldness tries the christian, and shows whether he be rooted and grounded in the faith or not. Temptations will now assail him on every side. The seductive charms of the world will be spread before him in unwonted beauty and loveliness. False philosophy and worldly policy will ply their logic to turn him aside from the strait forward course of christian duty. If he be weak or waivering he will fall, though he shall rise again. If he have not the root of the matter in him, such a time will be likely to exhibit him in his true and unequivocal character. If he be sound and firm, his patience shall have its perfect work.

At such times christians should feel themselves called upon to be peculiarly watchful and prayerful. If sinners disregard the voice of God, that is no apology for christians to be either slothful or despondent. We are commanded *to work out* our salvation with fear and trembling—to work while the day last—to do with our might whatsoever our hands find to do. The disobedience and presumption of sinners is not the rule of our duty.

At such times christians ought not to give way to despondency, and to feel and think that it is vain for them to try to do any thing. In answer to your prayers and as the fruit of your labors you may not immediately see sinners around you converted. God does not require you to convert your ungodly neighbors and friends; but he requires you to serve him, to worship him, to live a holy life: and to pray and use all proper means for the salvation of sinners around and in all parts of the world. And he has given his promise that prayer shall be answered and labour rewarded—*how* and *when* we must leave to him. Our duty is plain, and if we faithfully perform it, the reward is certain. We should walk by *faith*, and not by *sight*.

THE FAMILY LIBRARY.

Every parent feels a solicitude for the character and reputation, which his children may sustain in the world. But how few consider to what extent the formation of their children's character is in their own hands. Nine times out of ten when children *turn out badly* in the world, are to be charged to their parents. In how many cases does the child grow up like 'the wild ass' colt, without restraint, without moral instruction, without any care of their habits.

The child, in entering on the career of life, has at the very outset many important lessons to learn. One of the first is obedience to parental authority. If he is not taught this, he will be likely to spurn the restraints of civil society, and trample on the laws of God. A parent's neglect in this thing may bring the child to public disgrace if not to a premature grave.

Children learn to act as they learn to talk, by *imitation*. What their associates do, they will be likely, nay almost certain to do themselves. If their companions are addicted to idleness, profane swearing, lieing, fighting, or any other vicious habits, they will be almost sure to practice the same.

Useful and steady employment is one of the best methods of guarding children against evil habits. An idle youth is the devil's apprentice.

But in the most regular course of daily labor there will be some leisure time. How is this to be spent! Parents cannot always select fit companions for their children, nor can they go with them when they go abroad, to seek society and amusement. When proper care has been taken to cultivate a taste for reading, *books* will become both society and amusement to them. What books shall compose the family library, will of course depend on the choice and liberality of the parent. To make a good selection considerable judgment and a somewhat extensive acquaintance with books are necessary. If, however, a parent feels incompetent to make a judicious selection, some friend who is qualified to advise, could be consulted.

CHRISTIAN PHILANTHROPY OBLIGATORY.

However common, it is a great mistake for a man to think that he is at liberty to contribute or not, as he pleases, to the relief of the suffering and destitute: that if he withholds what he might bestow, he does no wrong; and if he gives, that he performs not an act of obedience to imperative obligation, but of pure gratuity alone, and beyond all rightful demands of duty. Such views of philanthropy are unchristian and atheistical. It is reducing the scale of our duties and obligations to the claims and deserts of our fellow men, totally disregarding the positive and repeated commands of God, and the precepts and example of him, who though he was rich, for our sakes became poor, that we through his poverty might be made rich. A late writer on this subject, expresses himself in the following language:

"If the entire amount of advantage which has accrued to the necessitous from the influence of Christianity could be computed, it would, no doubt, be found, that by far the larger share has been contributed—not by the few who might have done the same without impulsion; but by the many, whose selfishness could never have been broken up except by the most imperative appeals. To insure, therefore, its large purpose of good-will to man, the law of Christ spreads out its claims very far beyond the circle of mere pity, or natural kindness; and in absolute and peremptory terms demands for the use of the poor, the ignorant, the wretched—and demands from every one who names the name of Christ, the whole residue of talent, wealth, time, that may remain after primary claims have been satisfied. On this ground, when the zeal of self-denying benevolence has laid down its last mite, it does not deem itself to have exceeded the extent of Christian duty, but cheerfully assents to that rule of computing service which affirms that "we, when we have done all are unprofitable servants; having performed only what we were commanded."

PREMIUM OF $250.

The above premium was some months ago offered for the best tract in answer to these two questions. 1. Is the use of distilled liquors, as articles of luxury or living, or traffic, consistent with a profession of the Christian religion? 2. Can the Churches of Christ consistently admit as members, those who persist in such use or traffic?

From the New-York Observer we learn that the committee, to whom the decision upon the tracts offered was referred, have received and examined 45 essays on the above subjects, and finally decided unanimously in favor of one, which on opening the accompanying letter, was found to be the production of the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

YALE COLLEGE.—This institution pursuing a strait forward course is highly prospered.—The freshman class amounts to 90—the whole number of additions this fall 120. The four academic classes contain 340. The aggregate number, including the professional classes, connected with the college is about 500.

In a letter to the editors of the Boston Recorder, the Rev. Mr. Brewer states, that he has in Smyrna a school of 100 females, and Mr. King in the island of Tinos a school of about 60 females: that there are some favourable changes taking place among the Turks: that Mr. Wolff, the Jewish Missionary, talks of visiting the United States.

The Rev. Ralph Cushman is appointed Corresponding Secretary of the central agency of the American Home Missionary Society, located at Cincinnati, Ohio, and general agent for the Western States.

Thirteen Jews have received Christian baptism in Constantinople, in consequence of which they were banished to Cesarea, in Asia Minor.

MRS. JUDSON'S MEMOIRS.—*Though dead, she yet speaketh.*—A Mr. Nisbet, in the employment of the East India Company in India, having read the life of Mrs. Judson with admiration, presented to Mr. Judson now in Birmah 500 Rupees, or $250 to aid in printing the Scriptures and Tracts.

At the late meeting of the Synod of Kentucky, the usual missionary sermon was preached by the Rev. John C. Young. After the sermon a collection was taken up, amounting to $112. We understand that the sermon is to be published.

Title of D. D.—The Western Reserve Synod has passed a resolution, that they will not recognize this title as belonging to ministers of the Gospel.

From the Olive Branch we learn, that the Rev. Mr. Young was inducted into the office of President of Centre College on Thursday last. His address is highly spoken of, and is expected to be published.

A correspondent informs us that an address was delivered before the Temperance Society at Nicholasville on the 14th instant, when between twenty and thirty were added to the Society. We give the following extract from the letter:

"The speaker very correctly and solemnly delineated the manner in which man might be allured and enticed into this habit, and in what instances parents were liable to be condemned for the intemperance and worthlessness of their posterity, viz: by giving the young and inexperienced child ardent spirits when prudence and common sense frowned at his actions.

"Can it be said that an affectionate parent would give his child this liquor to drink, and even prevail upon him to sup of this inebriating poison, contrary to the inclination or disposition of the minor! No! No! I hope there are none so strange as to believe this. Can it be affection or a desire to make your child temperate, useful and respectable, that induces you to pour this poison down the tender and innocent throat of the inexperienced child, when nature spurns and conscience condemns it! Can it be affection, I ask, that induces a parent to render his child miserable and useless, both to himself and others!—The query is easy, though painful to answer, and we submit it to the judgment and opinion of such persons as are in the habit of doing thus; for I am conscious of the fact, they will be compelled by the dictates of conscience and reason, to admit their want of paternal love and affection—as we see by their folly and indiscreetness, they are endeavoring to destroy the happiness of their offspring, by persuading them to drink as it were poison to their souls."

For the Western Luminary.

AMERICAN TRACT SOCIETY.

Must the work most happily begun, be now relinquished.—The followers of Christ, in laboring for Him are bound to *persevere*, even amid gloom, and discouragement, and persecution and death. And shall it ever be written of Christians of our day, when God is blessing all their exertions: "They were prompt in beginning noble enterprizes; but their zeal did not endure. Objects grand and attractive were eagerly commenced—but, with their novelty ceased the efforts for their promotion. One vigorous impulse was given at the onset—the work called done—and deserted!"

Followers of Christ, if there is *any danger* that this shall justly be said of us, there is not a dollar of *all* our substance—not a nerve of our arm—nor an emotion of our hearts, that must not immediately be put in requisition for that cause for which alone we live.—There is great responsibility somewhere in reference to *sustaining*, as well as commencing, benevolent efforts; and it rests on every Christian. It rests upon him *now*—it rests upon *himself*—he cannot transfer it to others—it challenges now, *his own personal labors*, and *pecuniary contributions*, and unceasing, wrestling *prayers*.

These remarks have a forcible application to the state of the existing efforts of the *American Tract Society in the valley of the West.* Much of that wide field has been explored—the activity of Christians, where they exist, on the one hand; and the moral wants, on the other, of the multitudes inhabiting the New Settlements and living without the Gospel, are ascertained—there are *but few families, comparatively, in which some one member cannot read*—Tracts are very generally received with much thankfulness and joy—God is blessing them in the conversion of many souls—and yet it is the opinion of those laborers in the cause, who have been longest in the field, and have had the best opportunity to judge, that *not more than one fourth part of the population, West of the Alleghany mountains, have been yet supplied with so much as one Tract to a family.*

And the question now recurs, shall this work, in this stage of it, be relinquished, or suffered to decline! The hand of God is manifestly in it. Every thing conspires to animate the churches to carry it forward.—Four new agents have just entered the field, two of them, it is hoped, as permanent laborers; and the only obstacle that now presses upon the Society, is the want of *pecuniary means.* These for some months, have been unequal to the Society's expenses, and must be very much increased, and that speedily, or the labors of the Society be greatly abridged. We appeal to those, who can feel for the wants of Zion—who have a heart to pray, and to contribute, and to labor for her advancement, and ask whether this Society shall fail of support, now when its prospects of usefulness are greater than ever before.

Effects of the Monthly Tract Distribution.—The following extract of a letter from a Clergyman in Massachusetts, who has had the system of monthly distribution in operation since February last, demands the attention of every pastor and private Christian, who mourns over the low state of piety in the churches.

"There are about *forty* families in this town who will not receive the Tracts, and *three hundred* who will and do. I have no doubt but in two thirds of the cases of refusals there are some members of the families who would be glad to receive them.

"As to the known results it is certain that there have been wonderful changes in this community since last February; but how many of them are to be imputed to the Tract system I cannot say, as there have been ma-

ny other wheels in constant and successful operation. I do not know but very much is to be attributed to the Tracts, in enlarging our congregation, and in hastening the revival of religion, which through abounding grace, we now enjoy. I have no doubt but it will be seen in the great day, that their influence has been very great. I know of a number of persons who have come to the House of God in consequence; and I have just seen a young lady on a sick bed who spoke of the Tract "*Do you want a Friend*," with tears, saying it exactly met her case.

The effect of the system on the Distributors has been very good. No one has resigned his office or seemed weary of the business. On the contrary, they are greatly alive in the work. It has called their Christian character, feelings, and sympathies into the most vigorous action.

On the subject generally, I will mention two or three hints.

1. The best and most judicious persons ought to be selected as Distributors. In every town there is a great variety of character, opinion, and feeling. All this character, feeling and opinion, will be called out by the system and that too in all its strength. It, therefore, needs Distributors of sound discretion. If two can go together so much the better. Put the very best men to work.

2. I consider the system as invaluable to the church. If it did no good but to keep the church in motion it would abundantly pay for all. Our churches are dying from inaction. The only deficiency in this system is, that it does not employ half enough. There is no describing the difference between a church in motion and the same church in inaction. In the one case it is the giant carrying off the gates of the city; in the other, it is the giant sitting down asleep. Every church for its own sake ought to adopt the system of Monthly Distribution immediately.

3. *The system is as important in the country as in the city.* In every town there are outskirts where the low floating part of the population live. They will not come to meeting —will not hear the Gospel. Tracts will reach them and nothing else will; and then it is of vast importance to stir up the public mind once a month, and keep it alive on the subject of religion. The results will be great. I do believe that within three years every church in this country, in which there is a breath of spiritual life, will be organized for the monthly distribution; and then will thousands and thousands of minds now rusting, be roused into action, and then will the *whole nation* have their attention statedly and wisely called to the subject of religion; and the effects, I have no doubt, will be seen, by the blessing of God, in great, continued, and powerful revivals of religion.

SYNOD OF PHILADELPHIA.

This Synod met at Lancaster on th 27th of October.

A complaint from a minority of the Presbytery of Philadelphia against the proceeding of that Presbytery in receiving and installing the Rev. Albert Barnes was received and read.

The complaint is in these words, viz:

COMPLAINT.

"The undersigned, members of the Presbytery of Philadelphia, influenced by considerations affecting the purity and stability of the Church, feel constrained to avail themselves of a constitutional provision, in making their complaint to the Reverend Synod of Philadelphia of certain acts and proceedings in the before mentioned Presbytery, which have been determined in opposition to their judgment, and which, from their importance require the review of a superior Judicatory. As a succinct history of the proceedings referred to will be necessary to a proper understanding of the grounds of complaint, they respectfully solicit the attention of Synod to the following recital. At the stated meeting of the Presbytery of Philadelphia in April last, commissioners from the First Presbyterian Church in Philadelphia presented a call directed to the Rev. Albert Barnes of the Presbytery of Elizabethtown. In relation to this call the following facts were brought to light, viz: that Mr. Barnes had never preached as a candidate for this congregation,—that but *fifty* voters out of more than *two hundred and twenty* had sanctioned it,—that there was an important omission in it of those words in the prescribed form—"and having good hopes from our past experience of your labors," which express a fundamental reason upon which a call can be properly founded; and finally that Mr. Barnes had been called upon the testimony of a small delegation who had heard him preach, and upon the merits of a sermon which he had published.

These facts in the opinion of some members of the Presbytery, seemed to indicate the propriety of caution and hesitation in proceeding to ulterior measures; but in addition to these facts, important objections to the prosecution of the call arose from the nature of those doctrines which Mr. Barnes had published under his name, in the sermon entitled "The Way of Salvation." A question arose on the propriety of bringing the sentiments of Mr. Barnes on doctrinal points under review, with reference to the prosecution of the call. This question was decided affirmatively by a large majority, and the sermon was accordingly read and canvassed. In the course of the discussion the objectionable statements of Mr. Barnes in this sermon, were presented in detail, and in the minds of many, produced not merely a suspicion, but a conviction, that they were essential deviations from that system of doctrines set forth in the standards of our church. The undersigned were conscious that they had no sinister end to accomplish in the candid exposure of the objectionable doctrines of this sermon, and that so far from cherishing any personal feelings of hostility to Mr. Barnes, they were solely actuated by the desire of guarding the purity of the church, with faithfulness and vigilance. They listened with attention to every explanation offered in mitigation of the excepted phraseology of the sermon, and they anxiously courted such discussion of the disputed points, as would have fully elicited the truth. But they are now under the necessity of complaining that their arguments in proof of Mr. Barnes' unsoundness in the faith were summarily set aside, upon the plea that his peculiar theological sentiments could not be at that time a proper subject of discussion, although the right of such discussion had already been fully admitted by the first vote of the Presbytery. The undersigned at an early period of the debate found themselves to be in a minority and in this character they felt obliged to contend earnestly for two points; 1st. That every Presbytery has a clearly ascertained right of examining the qualifications of any person proposing himself for admission into their body, and of rejecting his application, if his qualifications come short of the prescribed standards; it being admitted that the exercise of this right is in every case subject to the review of the superior judicatories.

2nd. That the doctrines proclaimed by Mr Barnes in his printed sermon, upon the most candid examination, were found to be so essentially at variance with those of our standards, as virtually to preclude his admission, unless it could be ascertained that the intention of his expression had been misunderstood, or that he had disclaimed the sentiments which his language seemed to convey. In urging the first point the undersigned adduced various arguments which they humbly conceive were not satisfactorily rebutted, and they are forced to complain that the Presbytery, although by this first vote they had virtually acknowledged the doctrine for which they contended, did finally deny the right in Presbyteries of examining those who might apply for admission.

In urging the second point, the undersigned are conscious of no undue pertinacity in pursuing their object, which was to ascertain if their apprehensions of Mr. Barnes' want of orthodoxy were justly or unjustly entertained, and whether his doctrinal views were at variance or coincident with the Presbyterian standards. And in relation to this point they are constrained to complain that their honest intentions were not met with a spirit of brotherly accommodation. They first proposed that they should have permission to interrogate Mr. Barnes on those features in his sermon which had awakened their fears, and which are enumerated in their Protest, that he might have an opportunity of explaining his views, and if possible, of removing their difficulties. This reasonable request was denied. They then proposed, if there was any doubt on the question of jurisdiction, that Mr Barnes should be returned with his certificate to his own Presbytery, with a respectful request that that Presbytery should enter into the proposed enquiry: this proposition was also rejected. They then as a final measure, after the reception of Mr. Barnes, offered to appear as his prosecutors for unsoundness in the faith, and in due form presented their charges; but their charges were not permitted to lie, and Mr. Barnes was admitted to installation.

It is not the intention of the undersigned to enumerate all the minor grounds which would justify complaint, but they do most earnestly and respectfully solicit the Synod to redress them in what they consider the infringement and denial of their rights as Presbyters. As the question involved in this complaint is one of unparalleled importance, and as the decision of it will constitute a precedent, they do most earnestly entreat the Rev. Synod to give it a prayerful consideration, and in their wisdom to determine, whether the ground of complaint be not just and reasonable."

(Signed,) Ashbel Green, George C. Potts, William M. Engles, Brogun Hoff, Alexander Boyd, Joshua T. Russell, A. H. Parker, Chs. Williamson, *Ministers;* and Henry McKeen, Jos. P. Engles, Moses Heed, Andrew Brown, James Algeo, *Elders.*

After hearing both parties, and having considered the subject of the complaint, the Synod adopted the following resolutions:

1. *Resolved*, That the Presbytery of Philadelphia in not allowing the examination of Mr. Barnes, in connexion with his printed sermon, previously to his reception as a member of Presbytery, and especially before his installation as pastor of the Frst Presbyterian Church in Philadelphia, gave just ground of complaint to the minority.

2. *Resolved*, That the complaints be referred back to the Presbytery of which they are members, with an injunction to that Presbytery to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes and to take such order on the whole subject as is required by a regard to the purity of the church and its acknowledged doctrines.

On the first, yeas 30, nays 8. On the last, yeas 28, nays 10.

Members Absent from Synod.—The Synod of Pittsburgh, at their late meeting adopted the following resolution.

"On motion, resolved, that those members of Synod who have been absent for two years or more, be required, through the stated Clerk, to attend at the next meeting, and give their reasons for their non-attendance on the sessions of this Judicatory. And if any shall labor under a physical inability, so as to prevent their personal attendance, that they transmit their reasons in writing to the Synod."

The Synod of Philadelphia adopted the following:

Resolved, that the names of members who are absent from the Synod be published annually in the minutes.

Union Theological Seminary, of the Synods of Virginia and North Carolina.

The Board of Directors, in their report, state:

That during the past year there have been received into the Seminary twenty-four students; the present number in connexion with the Seminary is 41.

The Board have authorized the erection of a building, which when completed will accommodate 73 students, in addition to the present number; the cost of the building which is to be completed in twelve months, will be $12,000.

The whole amount of permanent funds invested, is $31,299. There is also collected in New York, for the N. York Professorship, about $6,000 now bearing interest.

The house for the Professor of Oriental Literature is in a state of forwardness, and will be completed in three months.

They also recommend the election of a Professor of Ecclesiastical History and Polity.

CHRISTIAN ALMANAC.—We have heard it suggested that the Christian Almanac would make an excellent tract for distribution once a year, on the plan which is now so successfully adopted in many parts of our country. We like the suggestion. It is an excellent tract, separate from its other qualities of an almanac. Few would be found not willing to receive it, and the purposes to which an almanac is applied, would cause it to be more read, probably, than any other tract which could be distributed. The low price at which it may be obtained, leaves little objection to such a measure on the ground of expense—and even if it were necessary to circulate a small tract next month, still we believe much would be gained.—*Conn. Obs.*

Natchez, (Miss.) Auxiliary Tract Society.—The First Annual Report of this Society is published, in connexion with a rich and valuable discourse in favor of the Tract cause by the Rev. George Potts, of Natchez. If clergymen in our other large towns would, on the occasion of the anniversaries of Tract Societies, thus publicly advocate their claims, a very great good would be accomplished.

The Natchez Society has 10 Auxiliaries, which have remitted, during the year, the noble sum of $792 79. Donations from individuals during the year, $680. Total receipts $1,667 87. Sold, during the year 448,520 pages; besides 533 bound volumes; 2,553 Children's Tracts; 3,908 Broadsheets and Handbills; and 4,000 Christian Almanacs; gratuitously distributed 45,859 pages to boatmen, wagoners from the interior &c. The Board bear their testimony to the excellence of the system of *Monthly Distribution*, which has been prosecuted for several months in Natchez.—*Tract Magazine.*

Arrival of Missionaries.—The Rev. Messrs. Asa Johnson, J. M. Sadd, Cyrus Nichols, U. Wood, B. F. Hoxey, A. Wright, and Joel Goodel, with their wives, Presbyterian Missionaries, arrived at St Louis recently. They are sent out by the American Home Missionary Society, and destined for various parts of Missouri.—*Western Pioneer.*

USEFULNESS OF TRACTS.

[From the American Tract Magazine for November.]

Tract blessed to a gentleman in Georgia.

A merchant in Georgia says, As an influential man from an adjoining county was passing our store, somewhat disguised with liquor, I gave him Kittredge's Address. He recently called on me, adverted to the circumstances, and said he had since not only drank no ardent spirit, but the Tract had been the means of bringing him seriously to think of his soul's great interest.

The Tract "Heaven Lost."

The Secretary of an Auxiliary in Clinton Co., N. Y., thus writes: "A young lady, whose mind had been previously excited to reflection on her lost condition as a sinner, realizing her utter helplessness, was almost in despair of mercy, considering her state unalterably fixed, when the Tract *Heaven Lost* came to her hands. She was much impressed with the sentiment contained in the *second verse of the Hymn on the cover;* and with a desire that the request contained in it might be granted to her, she read the Tract. While reading, her feelings were greatly changed. She discovered that she had previously had no just views of God's mercy, nor of herself as a sinner.—She now believed God to be both able and willing to save all that would come unto him. She resolved to give herself up to God and plead for mercy, and she then experienced that love to God and Christians which she before knew nothing of; and her heart was led out in prayer and prise to him for his mercy. She has since united with the church in this village, and appears to be an humble and consistent Christian."

The Tract "To a Person Engaged in a Law Suit."

A gentleman in Connecticut had become engaged in a legal contest, from which neither the persuasions of friends nor the entreaties of his wife could induce him to desist, when a pious neighbor received a letter for him from his attorney. Presuming it was on the subject of the pending controversy, he inserted the Tract *To a person engaged in a law suit* within the folds of the letter, and presented it without comment. A few days afterwards meeting the man to whom he had carried the letter, he took him aside, saying, "Now tell me how that book came to be in the letter you handed me. I supposed my lawyer sent it, but he denies knowing any thing about it. I now think it must have come from you. It was precisely adapted to my case. I *went the next day and paid the sum required—the contest is at an end—and I feel much better than I did before.*"

Tract "Blind Ellen," blessed to a young Lady in Virginia.

Mrs. E., an intelligent and pious lady, says an agent of the American Tract Society, informed me of a young woman in Virginia who was much benefitted by the perusal of a tract. She was very much alarmed at her condition as a sinner, but knew not where to seek relief. Information of her state of mind was communicated to Mrs. E. by a negro servant, through whom she sent her several Tracts, and among them *Blind Ellen.* About six weeks after this Mrs. E. received a letter of thanks from Miss C., stating that the above named Tract had been the means, as she hoped, of bringing her to the knowledge of the truth as it is in Jesus, and of leading her to trust in him as her Saviour.

RELIGION IN OUR COLLEGES.

The Quarterly Register of the American Education Society, for August last, has an excellent article on this subject. It seems to have been a matter of most serious consideration in the mind of that eminent man, the late President Edwards. It was a remark of his, that "Colleges ought to be so constituted, that vice and idleness should have no living there; otherwise they are fundamentally ruined and undone, as to their main design and most essential end." "It seems to me," says this good man, "a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so." He recommends that the governors and instructors of colleges particularly, singly and frequently, should converse with the students about the *state of their souls.* This was the practice of Dr. Doddridge, who kept an academy at Northampton, in England, in the last century.—The Doctor, in a letter which he wrote in 1741, to Rev. Mr. Wadsworth, of Hartford Conn. mentions that he had "*every year*, the pleasure to see some plants taken out of his nursery, and set in neighbouring congregations;" a circumstance in which he owned and adored the hand of a wise and gracious God. The Doctor observed that he instructed them carefully in the scriptures, labouring to establish them in its truths, and to promote their practical influence on their hearts; frequently conversing with *each of them a-lone*, and concluding the conversation with prayer." Now where shall we find a college in our United States, where any thing like this is practised! And why should we not find it! The young at our colleges are looked up to, as not only the future lawyers, the civilians, the physicians of our country; but what is of more importance to the prosperity of the nation, as the future pastors of our churches. We are gratified to observe that the Quarterly Register of the American Education Society has entered on this subject with spirit, and we hope it will not be silent till something effectual is done, to *reform our colleges.* Let us not imagine that our zeal to promote missions will atone for a neglect in purifying the fountains of learning. These latter good works must be done, and the other not left undone.—*Christian Watchman.*

SABBATH BREAKING.

To the Editor of the New England Christian Herald.

DEAR SIR—I beg leave to communicate a few reflections through the medium of your useful paper; hoping they may produce a good effect.

During a few months past, I have had occasion to pass several times through a town not far distant from Boston and a few times I have spent the Sabbath in that place. I have noticed several young men and boys in the entry and about the door of a public house, on the Holy Sabbath, and to appearance, regardless of God, or good manners. I thought, is it possible there are people in this enlightened town, who have no more regard for their character, than to lounge around the tavern, cursing and swearing, and spending the Sabbath in this manner! Who that has any love for good order and morality, will harbor such persons in their houses! Who but those who regard not the law of God, or man, would indulge in such conduct! But, sir, I fear there is a lack of family discipline and good government at home. Let me ask the parents of these children, if you profess the religion of Jesus! If you do, there is a duty binding on you, that cannot be neglected with impunity. They have souls that, unless nurtured for Heaven, must sink to hell! You may say, they have become so turbulent, that they will not come under these restrictions, that you could wish. I fear then, it is for the want of proper instructions, and proper management with them in early life. Do you wish your children to have influence in the world! Do you wish them to be respectable! Do you wish them to be good citizens, and pious persons! Do you wish them to escape an eternal hell! Then lay your axe at the root of the tree, and strive to save your younger ones from ruin, by counteracting the early principles of vice and immorality, and strive to save your sons, who are older from the pernicious influence of bad examples.

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Yours in love, AZRO.

October 22d, 1830.

LITERARY CONVENTION AT N. YORK.

By invitation of the University of New York, a number of literary gentlemen from different parts of the United States convened in that city, on the 20th ult. Among them, the following are named.

Professor Adrain, of Philadelphia; C. C. Cambreleng, Esq.; Professor Dewey, of Pittsfield; Henry E. Dwight of New-Haven; Dr. Emroy, New-York; Rev. T. H. Gallaudet, of Hartford; Mr. Hassler, New-York; Professor Hodge, of Princeton; Dr. Lieber, of Boston; Hon. Edward Livingston, of Louisiana; President Marsh, of Burlington College; President Mason, of Geneva College; Professor Robinson, of Andover; Professor Silliman, of New-Haven; Col. Cromwell, New-York; William C. Woodbridge, of Hartford; Dr. Yates, of Chitteningo; Dr. Samuel H. Cox, New-York; Dr. J. M. Matthews, New York; Dr. J. M. Wainwright; Dr. J. Griscom; Professor Keating, of Philadelphia; Chancellor Jones; Col. Samuel L. Knapp; Hugh Maxwell, Esq.; Rev. Mr. Dubois; the President of the Spanish Cortes; Professor Patton, of Princeton; Rev. Mr. Peters.

The following list of subjects "for discussion or inquiry," on printed sheets, were distributed to the members.

I. As to the Universities of Europe; and how far the system pursued by them is desirable for similar institutions in this country.

II. The organization of colleges and universities in this country—exhibiting defects to be remedied, and improvements to be made.

III. Police—with the best system of discipline, the distribution of rewards, or honors, and whether the exercise of such discipline should be confined to a faculty, or shared, and to what extent, with the students.

IV. The advantages of a large city as the seat of a university, and the demand at this time, by the community, for such an institution.

V. The importance of extensive libraries for intellectual improvement.

VI. Instruction by public lectures—the advantages and disadvantages of open lectures and recitations from a text book; how they may be combined so as to excite the teacher to keep pace with the knowledge of the age, and make the pupil not only a hearer, but also a diligent learner.

VII. The necessity for improved, and more extensive means for educating classical teachers.

The following additional subjects were proposed by different members, and added to the list.

VIII. The importance of adding a Department of English Language, in which the studies of Rhetoric and English Classics shall be minutely pursued.

IX. A National Society, for the promotion of Science and Literature.

X. The importance of making the civil and political institutions of a country the subject of special study for all our youth.

XI. Whether any religious service, and if any, what, may with propriety be connected with the University.

XII. Whether any course of instruction on the evidences of Christianity will be admissible.

Manual Labor Schools.—A correspondent of the New York Observer of Friday last, has the following paragraph:—"The *physical* education of youth is becoming justly a subject of increasing regard. Of what avail are talents, learning, piety, and manners, if study without exercise attenuates the health, and sinks the body prematurely to the grave!—These reflections were deepened, not originated, in my own mind, by witnessing last week the examination of the *Manual Labor* establishment at Elizabethtown, New Jersey. The students appeared so healthy, vigorous, active, in mind and body, as to commend their *carpentering* for three hours each day regularly, as an improvement in education, for the *privilege* of which it were better to pay *extra* than want it. But by this exercise, which is a clear advantage to their *ideas*, they liquidate almost half their annual expenses. As they work in-doors, the weather in no wise interferes with the regularity of the action. Besides, they learn particularly many of the important principles of mechanics, and become *manually*, as well as mentally, expert in the application of mathematical rules to ordinary uses—thus mixing *utility* with all their associations of thought and habits of action." This institution is under the care of Professors Burroughs and Catlin, as principals, with several tutors.

"THE WAR IN THE JERSEYS."

From various accounts, it appears that the warfare between the friends and foes of *distilled spirits* is carried on in a *spirited* manner in New Jersey. One light skirmish is reported of rather an amusing character.—Several knights of the puncheon who had been annoyed by a cold water company, conceived the design of making their favorite beverage the weapon of its own defence. Thinking the artillery as irresistible by others as by themselves, they actually invaded the dwelling of one of their principal antagonists, a clergyman, with a barrel of rum.—This piece of ordnance was planted in front of the door, and a deputation sent in for his surrender. A barrel of rum, they thought was certainly a present, which even a preacher of righteousness and temperance could not refuse. In this they were not deceived. It was most politely accepted, and with many thanks. The deputation eyed each other with significant gratulation. The fortress was gained. But, alas! the triumphing of the wicked is short. What was their astonishment when the clergyman continued,—'Here, Thomas, bring the axe.' 'Twas a word and a blow. In went the barrel head, and out gushed the rum. The victory was on the other side, and the clergyman declared his door-yard a depository for all the rum in the country, free of storage, and axes furnished to boot. *Spirit* of Monmouth and Trenton! If the Jerseymen go on at this rate the victory will be theirs, without blood-shed though not without *rum*-shed; and though "distilled spirits should be" poured *on to* "the land" instead of being "banished from it," we are not certain that we should find fault with this mode of warfare if the soil does not suffer.

Genius of Temperance.

THE LATE WILLIAM H. FITZHUGH, was among the largest slave holders in Virginia, and during his life, showed himself a warm and enlightened friend of the scheme of African Colonization. In his death he has left behind him a noble monument of his philanthropy. It is found in his last will, written some time previous to his death. The extract is as follows:

"After the year 1850," says the will, "I leave all my negroes unconditionally free, with the privilege of having the expenses of their removal to whatever place of residence they may select, defrayed. And as an encouragement to them to emigrate to the American Colony on the Coast of Africa, where I believe their happiness will be permanently secured, I desire not only that the expenses of their emigration be paid, but that the sum of fifty dollars shall be paid to each one so emigrating, on his or her arrival in Africa."

SECULAR SUMMARY.

Fires.—A new building belonging to Franklin College, Athens, Georgia, was recently consumed by fire. It cost $25,000. The library nd apparatus destroyed, are estimated to have been worth $6,000

A new building, nearly completed for the use of the Theological Professor in the Theological Seminary of the Synod of Indiana, at Hanover, was lately destroyed by fire.

Transportation.—A wagoner lately carried 5 tons at one load, from Boston to Keene—and another carried 5 tons 900 to Norwich, Vt. In the latter case the wagon weighed 2300 in addition. The driver, Mr. Spear, never uses ardent spirits or travels on Sundays. The transportation of such heavy loads is a compliment to our roads and broad wheels.

A lad name *Cheney*, who a short time since assaulted another boy of the name of *Partridge* and beat him until he supposed him dead, and then robbed him of his watch and some other valuables, was tried before the Supreme Judicial Court at Dedham, Mass on Thursday, last week, and on Friday morning the jury returned a verdict of guilty. His sentence, we learn, was Death.—*Col. Cent.*

Missionaries to Africa.—Rev. Mr. SKINNER, with his wife, and about 40 emigrants to Liberia, sailed from Norfolk, Va. on Wednesday, 27th ult.—*Christian Watchman.*

FOREIGN NEWS.

The Belgians previous to their declaration of independence, deputed a gentleman to the French government to make an offer of an alliance with France. The offer was declined, and they are now engaged in forming a constitutional government for themselves.

Italy.

It is stated that a Congress of the different sovereigns of Italy is to be held at Vienna, to devise means to meet the emergencies of the present times. But it is thought that the Italians will be satisfied with nothing short of the granting of their personal liberty and a free constitution.

Spain.

A most bloody and savage decree has been issued by the King, threatening death to any of his subjects who shall be engaged in plans for the formation of a different system of government, or in aiding the emigrants in the accomplishment of a similar object.

OBITUARY.

DIED—In Southbury, South Britain Society, on the 10th of October, the Rev. *Noah Smith*, pastor of the Congregational church in that parish.

Mr. Smith was born at Hanover, N. H. in the year 1794. He was educated at Dartmouth College, where he received his first degree in 1818. He studied theology in the Institution at Andover Mass. and was licensed as a preacher of the Gospel while in connexion with that Institution.—*Conn Obs.*

At Tyrringham, Conn. Mrs. *Thankful Chapin*, consort of Dea. Joseph Chapin, aged 63. She devoted $200 of her property to the support of the Rev. Josiah Brewer's mission at Smyrna.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

THE PILGRIM FATHERS.

Stanzas from Mr. *Sprague's* Poem, delivered at the late centennial celebration in Boston.

They come—that coming who shall tell?
The eye may weep, the heart may swell,
But the poor tongue in vain essays
A fitting note for them to raise.
We hear the after shout that rings
For them who smote the power of kings;
The swelling triumph all would share,
But who the dark defeat would dare,
And boldly meet the wrath and woe,
That wait the unsuccessful blow?
It were an envied fate, we deem,
To live a land's recorded theme,
When we are in the tomb,
We, too, might yield the joys of home,
And waves of winter darkness roam,
And tread a shore of gloom—
Knew we those waves, through coming time,
Should roll our names to every clime;
Felt we that millions on that shore
Should stand, our memory to adore!
But no glad vision burst in light,
Upon the Pilgrim's aching sight;
Their hearts no proud hereafter swelled;
Deep shadows veiled the way they held;
The yell of vengeance was the trump of fame,
Their monument, a grave without a name.

Yet strong in weakness, there they stand,
On yonder ice-bound rock,
Stern and resolved, that faithful hand,
To meet fate's rudest shock.
Though anguish rends the father's breast,
For them his dearest and his best,
With him the waste who trod—
Though tears that freeze, the mother sheds
Upon her children's houseless heads—
The Christian turns to God!

In grateful adoration now,
Upon the barren sands they bow.
What tongue of joy e'er woke such prayer,
As bursts in desolation there?
What arm of strength e'er wrought such power,
As waits to crown that feeble hour?
There into life an infant empire springs!
There falls the iron from the soul;
There liberty's young accents roll,
Up to the King of Kings!
To fair creation's furthest bound,
That thrilling summons yet shall sound;
The dreaming nations shall awake,
And to their centre earth's old kingdoms shake.
Pontiff and prince, your sway
Must crumble from that day;
Before the loftier throne of Heaven,
The hand is raised, the pledge is given—
One monarch to obey, one creed to own,
That monarch, God, that creed, his word alone.

Spread out earth's holiest records here,
Of days and deeds to reverence dear,
A zeal like this what pious legends tell?—
On kingdoms built
In blood and guilt,
The worshippers of vulgar triumph dwell—
But what exploits with theirs shall page,
Who rose to bless their kind;
Who left their nation and their age,
Man's spirit to unbind?
Who boundless seas passed o'er,
And boldly met, in every path,
Famine, and frost, and heathen wrath,
To dedicate a shore,
Where piety's meek train might breathe their vow,
And seek their Maker with an unshamed brow;
Where liberty's glad race might proudly come,
And set up there an everlasting home?

O many a time it hath been told,
The story of those men of old:
For this fair poetry hath wreathed
Her sweetest, purest flower;
For this proud eloquence breathed
His strain of loftiest power;
Devotion, too, hath lingered round
Each spot of consecrated ground,
And hill and valley blessed;
There, where our banished fathers strayed,
There, where they loved, and wept and prayed,
There, where their ashes rest.

And never may they rest unsung,
While liberty can find a tongue.
Twine, Gratitude, a wreath for them,
More deathless than the diadem,
Who to life's noblest end,
Gave up life's noblest powers,
And bade the legacy descend,
Down, down to us and ours.

A PLAN

FOR THE THEOLOGICAL SEMINARY OF THE SYNOD OF INDIANA.

SECTION I. *The design of the Seminary.*

1. It is the design of the Synod to provide for the Church, an adequate supply of able and faithful ministers; workmen, that need not be ashamed "rightly dividing the word of truth." Men who shall be able to defend her faith against infidels, and her doctrine against heretics.

2. It is to unite in those who sustain the ministerial office, religion and literature, that piety of heart which is the fruit only of the renewing grace of God with sound learning.

3. It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall watch for the good of souls, and consider it their highest honor and happiness to bring them to Christ.—It is to promote harmony and unity of sentiment amongst the ministers by educating a large body of them under the same teachers, and in the same course of study.

SEC. 2. *Of the Synod.*

1. The Seminary shall be denominated "The Indiana Theological Seminary at Hanover," which Seminary is to be under the direction of the Synod of Indiana, as is hereinafter provided.

2. The Synod shall choose a Board of Directors consisting of fifteen ministers and fifteen ruling elders, by whom the Seminary shall be inspected and conducted. Of this number, after the first election, one third or five ministers and five ruling elders shall be chosen annually, to continue in office three years: And if any vacancy occur in the Board, by death, resignation, or incapacity to serve, the Synod may annually fill such vacancy.

3. All Professors shall be chosen by the Synod and appointed by the Trustees of Hanover Academy. But in cases of necessity, the Board of Directors may recommend some suitable person to be employed by the Trustees, to perform the duties of a Professor until the meeting of the Synod shall take place.

4. The Synod shall at all times have the power of adding to the constitutional articles of this Seminary, and of abrogating, altering, or amending them; but in the exercise of this power the contemplated additions, abrogations, alterations, or amendments shall in every case be proposed at one Synod and not adopted till the Synod of the next year, except by a vote of two thirds of the members enrolled during the Synod; and any change thus made shall be certified to and adopted by the Trustees of Hanover Academy.

SEC. 3. *Of the Board of Directors.*

1. The Board of Directors shall meet statedly twice in each year, once in the spring, and once in the fall; five of the ministers with as many of the elders as may be present shall be a quorum to do business.

2. The Board shall choose out of their number a President, Vice President, and Secretary. In the absence of the President and Vice President the senior member present shall preside.

3. Every Director previously to his taking a seat as a member of the Board, shall solemnly subscribe the following formula, viz. Approving of the plan of the Presbyterian Theological Seminary, at Hanover, [which Seminary is to be entirely under the direction of the Synod of Indiana] I solemnly promise in the presence of God, and this board, that I will faithfully endeavor to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary.

4. The Board of Directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually inculcated; and if, after due inquiry and examination, they shall judge that any Professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, unfaithful to his trust, or incompetent to discharge his duties, they shall faithfully report him as such to the Synod of Indiana. Or if the longer continuance of a Professor be considered highly dangerous, the Directors may immediately suspend him, and appoint another in his place, till the whole business can be reported and submitted to the Synod.

5. It shall be the duty of the Board of Directors to watch over the conduct of the students; to redress grievances, to examine into the whole course of instruction and study in the Seminary, and generally to superintend and promote all its interests.

6. The Board of Directors shall make a detailed report of the state of the Seminary to Synod at each annual meeting, and they may at the time recommend such measures for the advantage of the Seminary as to them may appear proper.

7. The President of the Board, or in the event of his death, absence, or inability to act, the Vice President shall, at the request of any three members, expressed to him in writing, call a meeting of the Board of Directors by a circular letter addressed to each, in which letter notice shall be given not only of the time, and place, but of the business intended to be transacted; and this letter shall be sent at least twenty days before the time of such meeting.

8. The Secretary of the Board shall keep accurate records of the proceedings of the Directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the Synod annually for the unrestrained inspection of all the members.

9. Every meeting of the Board of Directors shall be opened and closed with prayer.

10. The Board of Directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this plan.

11. At every stated meeting of the Board of Directors unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the Board of professors and students by a person or persons previously appointed.

12. It shall be the duty of the Board of Directors to inaugurate the Professors of the Seminary, and direct what forms shall be used and what services performed on such occasions.

SEC. 4. *Of the Professors.*

1. The number of Professors in this Seminary shall be increased or diminished as the Synod may from time to time direct. But when the Seminary shall be completely organized, there shall not be less than three professors, one of Didactic and Polemic Divinity, one of Oriental and Biblical Literature, and one of Ecclesiastical history and Church government.

2. No person shall be inducted into the office of Professor, but an ordained minister of the Presbyterian Church.

3. Every person elected to a Professorship in this Seminary shall on being inaugurated, subscribe the Confession of Faith, Catechisms and form of Government, of the Presbyterian church agreeably to the following formula, viz: In the presence of God, and the Directors of this Seminary, I do solemnly, *ex animo*, adopt, receive, and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in the holy scriptures, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo*, profess to receive the form of Government of said church, as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate or teach any thing which shall appear to me to contradict or contravene, either directly or impliedly any thing taught in the said confession of faith, or catechisms, nor to oppose any of the fundamental principles of Presbyterian church government, while I continue a Professor in this Seminary.

4. The salaries of the Professors may be recommended by the Board of Directors, but they shall be fixed only by a vote of the Synod, and said salaries may be raised or altered in the same manner.

5. Each Professor shall lay before the board of directors as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss in conducting the studies of the youth that come under his care; and in this system he shall make such alterations or additions as the board may direct, so that eventually, the whole course of instruction shall be none other than that which the board of directors shall have approved. And as often as any professor shall think that variations or additions of importance may be advantageously introduced into his course, he shall submit the same to the board for their approbation or rejection.

6. Every Professor shall, if practicable, have one lecture or recitation every day, except the Sabbath, on which the pupils in his branch of instruction shall be bound to attend, and on which the other pupils in the Seminary shall attend as often and in such manner as may be deemed proper by the board of Directors.

7. Any Professor intending to resign his office shall give six months notice of his intention to the board of directors.

8. The Professors shall be considered as a Faculty. They shall meet at such seasons as they may judge proper. In every meeting the Professors shall preside in rotation. The Faculty shall choose a clerk, and keep an accurate record of all their proceedings, which record shall be laid before the board of directors at every meeting of that body. The Senior member of the Faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member of the Faculty. By the Faculty regularly convened, shall be determined the hours and seasons at which all classes shall attend the Professors, so as to prevent interferences and confusion, and to afford the pupils the best opportunities of improvement. The Faculty shall attend to and decide on all cases of discipline, and all questions of order as they arise. They shall agree on all rules of decorum and duty (not inconsistent with the order of the board of directors) to which the pupils shall be subjected, and these they shall reduce to writing, and publicly and frequently read. They shall determine the hours at which the pupils shall, morning and evening, attend social worship, and the manner in which the exercises of devotion shall be conducted.

9. The Faculty shall be empowered to dismiss any student who shall prove unsound in his religious sentiments, immoral or disorderly in his conduct, or who may be, in their opinion, on any account a dangerous or unprofitable member of the institution, subject to an appeal to the board of Directors.

SEC. 5. *Of the Course of Study.*

1. There shall be two sessions in each year. The first shall commence on the first Wednesday of November, and the other on the first Wednesday of May.—Each session shall continue twenty-one weeks.

2. The period of continuance in the Theological Seminary shall, in ordinary cases, be not less than three years previously to an examination for a certificate of approbation.

3. Every student, at the close of his course, must have made the following attainments, viz: He must be skilled in the original languages of the Holy Scriptures. He must have an acquaintance with Ancient Geography and Oriental Customs. He must have read and digested the principal arguments and writings relative to what is called the deistical controversy. He must be able to support the doctrines of the Confession of Faith and Catechisms. He must have studied carefully and correctly, natural, didactic, polemic and casuistic Theology. He must be able to compose with correctness and readiness in his own language, and to deliver what he has composed in a natural and acceptable manner. He must be well acquainted with the several parts and proper structure of popular lectures and sermons. He must have studied with care our form of Church Government.

4. There shall be an examination of all the pupils at every stated meeting of the Board. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this section. All examinations shall be conducted by the Professors, in the presence of the Directors, a or committee of them. Every Director present shall be at liberty, during the progress of the examination, or after the same shall have been closed by the Professors, to put to any pupil such questions as he shall think proper. Every pupil that shall have passed his final examination, to the satisfaction of the Directors present, shall receive a certificate of the same, signed by the Professors, with which he shall be remitted to the Presbytery, under whose care he is placed. Those who do not pass a satisfactory examination shall be required to remain a longer space in the Seminary.

SEC. 6. *Of the Students.*

1. Every student applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possessesses good natural talents and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he passed through a regular course of Academical studies; or wanting this, he shall submit himself to an examination in regard to the branches taught in such a course.

2. The first six months of every student shall be considered as probationary; and if at the end of this period any student shall appear to the professors not qualified to proceed, they shall so report him to the board, who, if they are of the same opinion, shall dismiss him from the institution.

3. The hours of study and recreation for the students shall be fixed by the Professors with the concurrence of the Directors; and every student shall pay a strict regard to the rules established relative to this subject.

4. Every student shall be obliged to write on such Theological subjects as may be prescribed to him by the Professors, and during the last year of his course, each student shall prepare a written sermon, the reading of which shall not exceed forty minutes, at least once, in every three weeks; which discourses shall be reviewed by the Professors.

5. Every student, before he takes his standing in the Seminary shall subscribe the following declaration, viz: Deeply impressed with a sense of the importance of improviug in knowledge, prudence and piety in my preparation for the gospel ministry, I solemnly promise, in reliance upon Divine grace, that I will faithfully and diligently attend to all the injunctions of this Seminary, and that I will conscientiously, and vigilantly observe all the rules and regulations specified in the plan of its instruction and government, so far as it relates to the students, and that I will obey all the lawful regulations, and cheerfully yield to all the wholesome admonitions of the Professors and Directors of this Seminary while I shall continue a member of it.

6. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devotion, meditation and self-examination, and in reading the Holy Scriptures solely with a view to practical improvement.

7. The whole of every Lord's day is to be devoted to devotional exercises either of a social or secret kind, or religious instruction.

8. If any student shall exhibit in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to an overt act of irreligion or immorality, it shall be the duty of the Professor who may observe it to admonish him tenderly and faithfully in private, and if a student after due admonition, persist in a system of conduct not examplary, he shall be dismissed from the Seminary by the faculty.

SEC. 7. *Power of trying.*

To settle more fully the power of Synod over the Seminary, it is declared that the seat of every Professor shall be held subject to the sentence of the Synod of Indiana, and that the Synod shall have the power to direct any Professor to be removed, for any reasonable cause, to be adjudged of by the Synod, and the Trustees of Hanover Academy shall excute the sentence accordingly.

SEC. 8. *Of the Funds.*

1. Whatever funds the Synod shall see proper to put into the hands of the Treasurer of Hanover Academy shall be disposed of from time to time according to the direction of the Synod. A fair statement shall annually be made by the proper officer of the amount of funds belonging to the Synod for the use of the Seminary; of the items which constitute that amount, and of the expenditures in detail for the preceeding year.

2. The intention and directions of testators or donors, in regard to monies or other property, left or given to the Seminary, shall at all times be sacredly regarded.

Articles of Compact between the Trustees of Hanover Academy and the Synod of Indiana.

The Trustees of Hanover Academy agree to give the Synod of Indiana the supervision of said Academy agreeable to the conditions contained in the following articles:

ART. 1. That the Theological Seminary about to be erected by the Synod of Indiana shall be located at Hanover Academy or its immediate vicinity in Jefferson county, and in such connection with the Academy as is implied in the following articles, the Seminary being considered the Theological Department of said Academy.

ART. 2. The Trustees engage that the Synod and Directors appointed by them, shall have the whole control of the Theological department in said Academy, without any let or hindrance from them, the Trustees or their successors, that is to say—the Synod shall appoint their Directors, choose their Professors, carry on their instruction, govern their pupils and manage their funds as to them shall appear best. And the Trustees engage to appoint as Theological Professors in said Academy whomsoever the Synod shall elect, and to dismiss any Theological Professor or Professors, when required so to do by the Synod or Board of Directors, and appoint any person Professor, pro tem. whom the Directors shall recommend.—And they further engage to enact and carry into effect, all rules and regulations adopted by the Synod or Board of Directors, in relation to the Theological department, and to account for all monies or property put into their hands by the Synod, and appropriate or manage the same according to the order or direction of Synod.

ART. 3. The Synod shall annually appoint a committe whose duty it shall be to visit the said Academy at least twice a year and report to Synod.

ART. 4. The Synod may from time to time make such suggestions and recommendations to the Trustees of the Academy as they shall think proper, respecting its management.

ART. 5. The Trustees shall annually report to Synod the state and prospects of the Academy.

ART. 6. Any alterations may be made to these articles of compact or additions to them by the joint concurrence of the Synod and Board of Trustees.

ART. 7. These articles of compact shall be binding so soon as they shall have been concurred in by both the Board of Trustees of Hanover Academy and the Synod of Indiana, and shall have been signed by the Moderator and stated clerk of Synod and by the President and Secretary of the Board of Trustees.

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For the information of the christian public, the Board of Directors of the above Seminary, would further state, that the Synod have placed it under the wing of the charter of Hanover Academy; which affords ample security to its funds and privileges. Its location they regard as peculiarly happy. Situated on the bluff of the Ohio, sufficiently near the flourishing town of Madison, to enjoy all the advantages of its market, and yet not so near as to suffer any thing from the commercial habits; while the neighbourhood is, perhaps, not surpassed in point of morals, health and intelligence by any in the Western country.

And they believe moreover, that they have been very happy in their selection of a Professor of Theology. Dr. MATTHEWS' character as a divine is too well known to need eulogy; and from personal acquaintance they become every day more and more convinced that they could not have selected a man better qualified to form, both by example and precept, the character of young men designed for the gospel ministry.

The Doctor is now on the ground, ready to enter on the duties of his office: And Students of Divinity will have access to a well selected library of nearly 2,000 vols.

The Synod have also unanimously elected, as teacher of Oriental and Biblical Literature, Mr. JOHN W. CUNNINGHAM, a native of the West. Mr. Cunningham finished in Sept. last, the full course of Theological studies taught at Princeton; and is warmly recommended by the Professors of that Seminary as well qualified to give instruction in the department to which he is called.

At the suggestion of Dr. Alexander, he will spend the ensuing winter at Andover, in special preparation for the duties of his office, on which he is expected to enter next spring.

It may be remarked further that boarding can be had at from 75 cts. to $1 per week. And should any young man of proper character need pecuniary aid; the Indiana Education Society stand ready to give such assistance.

JOHN FINLEY CROW, *S. B. D.*

HANOVER ACADEMY.

The winter session of this institution will commence on Monday the 8th of November. The school will be opened in the brick building erected by the Trustees, which is now finished and will afford every convenience to Students, as there are separate rooms for the different departments.

A competent teacher of Mathematicks is employed, consequently young gentlemen who wish to study that or any other branch of science, without attending to the dead languages, may have an opportunity of doing so.

A beautiful pair of globes, together with maps and Findlay's splendid "General Atlass" will be at the service of the students. A reading-room is also attached to the Institution in which will be found the most interesting Journals of the day, to which all students will have access.

The price of tuition is fixed by the Trustees at $7 50 per session or $15 00 per annum. The price of boarding in the village is one dollar per week; it may be had, however, in respectable families in the country, within a mile of the Institution for 75 cents per week.

It may be important to state further that the Institution is under the immediate superintendence of the Rev. John Mathews D. D. late of Shepherdstown Va. who will attend to Moral Science, Belles letters &c. The tuition fee is expected to be paid in advance.

By order of the Board
JOHN M. DICKEY *Pres.*

Hanover Ia. Oct. 29th 1830.

P. S. Young gentlemen intending to study Mathematicks are informed that the "Cambridge Course" will be taught and are requested to supply themselves with that system.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash
Lexington, Oct. 5, 1830.

CLELAND'S HYMNS,
3D EDITION—ENLARGED,
FOR SALE AT THIS OFFICE.